





# THE TRUE AMERICAN.

From the Kentucky Compiler.

“We have just read a No. of the ‘True American,’ edited by Cassius M. Clay, & it is thoroughly abolitionist, and manifests such a reckless disregard of consequences, and such temerity and rashness, as will draw largely on the forbearance and indulgence of the community whose peace and interests are assailed. We regard the paper as insurrectionary in its character, which, while it exposes the sanctity and safety of the home-land to imminent peril, engenders wild and distrust and fear between persons standing in a recognized, legal relation, and assaults with blind violence legal and vested rights, at the same time talks glibly about *Truth, Justice, and the Constitution!* We are astonished that some of the leading papers in the State seem to connive at the principles avowed in this paper. The midnight incendiary, in the act of applying torches to a dwelling, might with as much propriety demand to be allowed to perpetrate his crime; as a publication like this to claim the sanction of the community. Its circulation can do nothing but mischief, and may give being to such a train of events, as will fill the land with mourning. Such, and kindred publications, should be suppressed by legislation on that subject. If not, we will, by our laws, it is a penitentiary offence to entice or aid a slave to leave his lawful owner, and escape out of the State; what punishment ought to be annexed to the offence of advocating and disseminating principles, by which all slaves may be induced and enticed to leave their owners? There is no probability that any publication of this kind will be the object, but it may do much injury to both master and slave, and greatly disturb the peace of society.”

## LAWSLESS MOVEMENT.

In a ‘True American—Extra,’ are the following particulars of a lawless movement in Lexington for the violent suppression of that paper.

On the 15th inst. just before 3 o’clock P. M., Mr. Clay was informed that a meeting was to be held at the Court House in Lexington, to discuss measures for the suppression of the ‘True American.’ Although ill-health, he determined to attend the meeting, and vindicate his rights in person. About 20 persons were present, including two or three of his personal friends. With the exception of those last named, he knew them all as political, and the fourth of them as personal enemies. Among the rest was Thomas F. Marshall. Only one Whig was present. Two speakers proposed to dissolve the meeting, and Capt. Henry Johnson, a cotton planter, declared that although he was ever ready to act boldly upon this subject, he would not then, nor hereafter, take any action in regard to the ‘True American,’ unless the Whig party also came upon the scene, and assumed the same responsibility. Mr. Marshall stated that the excitement in the community had been caused by some articles in the American which were thought to be insurrectionary in their tendency. Several speakers contended that the meeting was a private one, whereupon Mr. Clay, after protesting against the violent construction put upon the articles in question, left the house.

The result of the meeting was afterwards communicated to him in the following letter:

LEXINGTON, 14th Aug. 1845.

SIR—We, the undersigned, have been appointed as a committee upon the part of a number of the respectable citizens of the city of Lexington, to correspond with you under the following resolution:

Resolved, That a Committee of three be appointed to wait upon Cassius M. Clay, Editor of the ‘True American,’ and request him to discontinue the publication of the paper called the ‘True American,’ as its further continuance, in our judgment, is dangerous to the peace of our community, and to the safety of our homes and families.”

In pursuance of the above, we hereby request you to discontinue your paper, and would seek to impress upon you the importance of your acquiescence. Your paper is agitating and exciting our community to acts of violence, and you are well aware. We do not approach you in the form of a threat. But we owe it to you to state, that in our judgment, your own safety, as well as the repose and peace of the community, are involved in your answer. We await your reply, in the hope that your own good sense and regard for the reasonable wishes of a community, which you have many connections and friends, will induce you promptly to comply with our request. We are instructed to report your answer to a meeting to-morrow evening, at three o’clock, and will expect it by two o’clock, P. M. of to-morrow.

Respectfully, &c.  
B. W. DUDLEY,  
THO. H. WATERS,  
JOHN W. HUNT.

To this letter Mr. Clay sent the following reply:

SIR:

I received through the hands of Mr. Thomas H. Waters, one of your committee, since candle light, your extraordinary and insulting letter, and your committee of three, and I add to this the fact that you have taken occasion to address me a note of this character, when I am on a bed of sickness of more than a month's standing, from which I have only ventured at intervals to rise out and to write a few paragraphs, which caused a relapse, I think that the American people will agree with me, when I say that such a base and dishonorable one, more particularly when they reflect that you have had more than two months whilst I was in health, to accomplish the same purpose. I say in reply to your assertion, that you are a committee appointed by a respectable portion of the community, that it cannot be true. Traitors to the laws and Constitution cannot be deemed respectable by any but assassins, pirates and highway robbers. Your meeting is one unknown to the laws and Constitution of my country; it was secret in its proceedings; its purposes, its spirit and its action, like its mode of existence, are wholly unknown to, or in direct violation of every known principle of honor, religion, or morality, held sacred by a civilized world. I treat them with the burning contempt of a brave heart and loyal citizen. I deny their power and defy their action. It may be true that those men are excited as you say, whose interest it is to prey upon the excitement and distresses of the country. But I deny, utterly deny, and call for proof, that there is any just ground for this agitation. In every case of violence by the blacks, since the publication of my paper, it has proven, and will be again proven by my representatives, if my life should fail to be spared, that there have been special cases, the State has been, and is, and having no relation whatever to the *True American* or its doctrines. Your advice with regard to my personal safety is worthy of the source whence it emanated, and meets the same contempt from me which the purposes of your mission excite. Go tell your secret conclave of cowardly assassins, that C. M. Clay knows his rights, and how to defend them.

C. M. CLAY.

Lexington, August 15th, 1845.

Having thus met the enemies of Freedom of Speech and of the Press, he made the following Appeal to the friends of Constitutional Liberty to stand by him in this hour of trial.

KENTUCKIANS:

You see this attempt of these tyrants, more than three despotisms of the world, to force the blacks, now to enslave you. Men who regard lawmen who regard all their liberties as to be sacrificed to a single pecuniary interest, to say the least of doubtful value—lovers of justice, haters of blood—laborers of all classes—you for whom I have sacrificed much, where will you be found when this battle between Liberty and Slavery is to be fought? I cannot, I will not, I dare not question on which side you will be found. If you stand by me like men, our country will yet be free, but if you falter now, I perish with less regret when I remember that the people of my native State, of whom I have been so proud, and whom I have loved so much, are already slaves.

C. M. CLAY.

Lexington, Aug. 12, 1845.

From the N. Y. Journal of Commerce.

CASSIUS M. CLAY.

We have already published the note of B. W. Dudley, Thomas H. Waters, and John W. Hunt, addressed to Mr. Clay, requesting him in the name of themselves and sundry citizens of Lexington, Kentucky, to discontinue the publication of the ‘True American,’ and also Mr. Clay's refusal to accede to their tyrannical requisition, couched in

terms of burning indignation and contemptuous defiance.

Dudley, Waters and Hunt subsequently reported to ‘the meeting,’ on its re-assembling after a temporary adjournment, a copy of the correspondence, when an address and resolutions were adopted, on motion of Mr. Waters, embodying the following recommendation:

“We assume not to decide for a society who have with a common interest; but, as a portion of that community, we recommend a general meeting of the people of the city of Lexington and county of Fayette, to be held on Monday next, August 18th, to concert measures for the suppression of the further publication of the ‘abolition paper’ called the *True American*.”

This meeting of persons in favor of suppressing by force the obnoxious publication, was held on Monday last.

From a Lexington correspondent of the Union, who is hostile to Mr. Clay, we receive the following:

“It is thought that there will be from 3,000 to 5,000 people present at the meeting appointed for Monday. What will be the result, God only knows. It is said that the office of the ‘True American’ is fortified, and that its editor is determined not to yield, but to die in its defence. Should the people determine to suppress it by force, it is thought that he will have some few who will aid him.

By my next, you may hear of violence and bloodshed—a tale of terrible retributive justice, &c.”

Another correspondent of the same stamp says:

“The people are much excited, and the next news you may expect to hear, will be the demolition of Mr. Clay's office. He will doubtless fight it out to the last.”

The article from ‘The True American,’ which produced so much excitement in Lexington, is as follows:

“Slavery, the most unmitigated, the lowest, basest that the world has ever seen, is to be substituted forever for our better, more glorious, holier aspirations. The Constitution is torn and trampled under foot; justice and good faith in a nation are derided; brute force is substituted for the rule of law; all the great principles of national liberty which we inherited from our British ancestry are yielded up, and we are left without God or hope in the world. When the great-hearted of our land weep, and the man of reflection maddens in the contemplation of our national apostasy, there are men pining and pining, who smile with contempt and indifference at their appeal. But, remember, ye who dwell in marble palaces, that there are strong arms and fiery hearts and iron pikes in the streets, and pines of glass only between them and the slave plate on the board, and the smooth-skinned woman on the ottoman. When you have mocked at virtue, denied the agency of God in the affairs of men, and when you have despised your country, tremble, for the day of retribution is at hand, and the masses will be avenged.”

In reference to this article, the same paper of a subsequent date says:

“It will be perceived by the reader of that article, that the whole piece alludes to national policy, and the loss of a high sense of justice in the administration of our national affairs, resulting from the influence of negro slavery upon the national action, and to the national position of the Constitution; and further meant to convey the idea, in my elliptical manner, that, in a country like ours, where suffrage is universal, and standing armies impossible—that those men who are drawing substance and power from the existence of slavery, at the expense of the interests of the great masses of the legal voters of this Union, who are now and have been sacrificed at the altar of slavery—that these men, the white millions, (having no allusion whatever to the blacks of the South,) would in the course of time, when that poverty pressed upon them which slavery had been most instrumental in causing, follow the example of their plunderers, and, in turn, plunder them. Such was the case in France, when the oppressed rose upon the oppressor, and spared neither property, life, nor sex.”

LATER INTELLIGENCE. A passenger from the West informs the editor of the Baltimore Sun, that Mr. Clay had been prevailed on by his friends to move with his office to Cincinnati, Ohio, and that a portion of his printing materials had already been dispatched to that place. A large concourse of persons had assembled, and the destruction of the office would have been inevitable but for the adoption of this course.

This account is confirmed in part by a letter published in the Herald, dated at Lexington on the 18th inst. the day appointed for the general meeting of the citizens of Lexington and Fayette county. We copy the following extract:

“This day there were people from all the adjoining counties, to assist in the work of protecting our interests from the incendiary movements of the abolitionists.”

J. M. Bullock was chosen chairman of the meeting; Benjamin Gratz, secretary. Mr. Marshall introduced, with some few remarks, the report of the committee appointed by the citizens, together with the resolutions proposed.

The first resolution is, in about these words:—“That the press we will stop, peacefully if we can, or forcibly if we must.” A committee of six were appointed to proceed to the office, and take down the press, but it up, and send it to Cincinnati.

The committee went to the office—the key was given to them—the city marshal reported progress, that in a few hours the press, &c. would be on the cars.

The committee reported at two o'clock that the press was taken down, and pledged themselves that in a few hours it should be on the cars. I leave the meeting to write these few lines.

I neglected to inform you at first, that Mr. Clay has been sick with the typhoid fever for thirty-five days, and could not be personally present.

MR. CLAY'S PLAN OF ABOLITION.

The public meeting, called by the mobocrats, was to be held on Monday, the 18th. On the Saturday previous, Mr. Clay issued an address to the citizens, in the hope of calming the prevalent excitement, by propounding his plan of abolition, to be effected by means of a convention. From this address we make the following extract:

“In a convention, which is politically omnipotent, I would say that every female slave born after a certain day and year should be free at the age of twenty-one. This, in the course of time, would gradually, and at last, make our State truly free. I would further say that, after the expiration of thirty years, the State should be free, whether it came either from her own resources, or from her portion in the public lands, for the purchase of the existing generation of slaves, in order that the white laboring portion of our community might as soon as possible be freed from the ruinous competition of slave labor.”

The funds shall be applied after this manner: commissioners shall be appointed in each county, who shall on oath value all the slaves that shall be voluntarily presented to them for that purpose. To the owners of these slaves shall be issued, by the proper authorities, scrip bearing interest at the rate of six per cent. to the amount of the value of their slaves, and to the redemption of said scrip, principles of justice and equity shall be observed. The value of our people would not be suddenly broken in upon, while, at the same time, we believe that it would bring slavery to almost utter extinction in our State within the next thirty years.

With regard to the free blacks, I would not go for forcible expulsion, but I would encourage, by all the pecuniary resources the State had to spare, a voluntary emigration to such countries and climates as nature seems particularly to have designed them.

With regard to the political equality of the blacks with the whites, I should oppose in convention their admission to the right of suffrage. As minors, women, foreigners, denizens, and divers other classes of individuals are, in well-regulated governments, forbidden the elective franchise, so I see no good reason why the blacks, until they become able to exercise the right to vote with proper discretion, should be admitted to the right of suffrage. ‘Sufficient for the day is the evil thereof.’ The time would be well spent in succeeding generations when there would be no objection on the part of the whites, and none on account of the disqualification of the blacks, to their being admitted to the same political platform; but let after generations act for themselves. The idea of amalgamation and paid equality is proven to be untrue and absurd. It may be said by some that right would a conven-

tion have to liberate the unborn? They who ask equity, the lawyers say, themselves must do equity, and while the slaveholders have rights, they must remember that the blacks also have rights, and surely in the compromise we have proposed, between the slave and slaveholder, the slaveholder has the lion's share.”

The above is a specimen of the tone and language of his address—but it produced no effect on the minds of men who had sought to prejudice the community against his course—and were determined that the ‘True American’ should be put down. The meeting was held, and J. M. Bullock presided. Thomas F. Marshall, a bitter personal enemy of Mr. Clay, was called upon to address the meeting; which he did in a truly inflammatory style. He read various garbled extracts from the *True American*, and commented on them. He read also the correspondence between the committee and Mr. Clay, concluding a violent and exciting speech by offering a series of resolutions, which the last was as follows: ‘The press we will stop—peaceably if we can—forcibly if we must—thus openly and avowedly advocating mob law.’

A committee of six was thereupon appointed to proceed to the office, take down the press, and send it to the printing materials to Cincinnati. The committee subsequently reported to the meeting, that the press would be on the cars in a few hours. Governor Metcalf then addressed the audience for two hours, at the end of which time it was announced that the press was gone, and the meeting dispersed after passing some further resolutions.

FURTHER PARTICULARS. On Sunday, Mr. Clay issued still another address, in which he stated that he had had a typhoid fever for thirty days; that his brain during that time had been almost incessantly affected; and that he was then unable either to hold a pen or pull a trigger. In that document he reiterated most strongly his previous protestations, that the language of his newspaper had been grossly misrepresented. The Lexington Journal says:

“On Sunday evening, Mr. Clay, who it was understood was too ill to sit up in his bed, and, in fact, so ill that even his ultimate recovery was considered doubtful, had a large number of loaded muskets and other deadly weapons, with which he intended to defend his office, removed from that building. On Sunday night, the alarm throughout Lexington was very considerable on account of the fact that the knowledge of what was transpiring at that hour had been kept in ignorance of it. Many fancied that they saw symptoms of insubordination; and patrols were kept up throughout the city during the night.”

The Senior Editor of the Louisville Journal, who witnessed the proceedings at the public meeting, says:

“The President read the names of the committee of six, who were taken indiscriminately from the two political parties, and forthwith the crowd adjourned to C. M. Clay's office, filling up the whole street for a considerable distance. The doors and windows of Clay's office were closed, and in a few minutes, the committee of six arrived, and, after their approaching the door, a pledge was proffered to them in the name and behalf of C. M. Clay, that, if they would not molest his property, his paper should immediately be discontinued. A member of the committee replied that the proposition came from a man who said that he was a lawyer, and that they were appointed. The keys, according to the orders of C. M. Clay, were then given up to them, and the members of the committee, as their names were successively called by their chairman, entered the office, all other persons being excluded. The committee, after taking possession of the office, sent for some of the printers of the city, and had the printing press, and the boxes were taken to Frankfort yesterday morning to be placed on the first Cincinnati boat.”

An address to the crowd, in the name of a committee previously appointed for the purpose, was read by the Hon. T. F. Marshall, its author—the conclusion being as follows:

“Mr. Clay has complained in his recent handbills of his indisposition, and charged the people as deficient in courage and magnanimity in moving upon him when he is incapable of defence. If all is said of him is true, his purpose, and his intentions, his indisposition is fortunate. He may rest assured that we will not be deterred by this or any other such men as he. He cannot bully his countrymen. A Kentucky slaveholder who abuses a free man, such as he, is no better than a dog. We are armed and resolved—if resistance be attempted, the consequence be at his own head. For our vindication under the circumstances, we appeal to Kentucky and to the world.”

The address was unanimously adopted, together with the following resolutions:

1st. That no Abolition Press ought to be tolerated in Kentucky, and none shall be in this city or its vicinity.

2d. That if the office of the ‘True American’ be surrendered, no duty shall be done, and no building or other property. The presses and printing apparatus shall be carefully packed up and sent out of the State, subject then to Mr. C. M. Clay's order.

3d. That if resistance be offered, we will force the office at all hazards, and destroy the nuisance.

4th. That if an attempt be made to revive the paper, we will again assemble.

5th. That we hope C. M. Clay will be advised. For by our regard to our wives, our children, our homes, our property, our country, our honor, wear what name he may, be connected with whom he may, whatever arm or party here or elsewhere may sustain him, he shall not publish an abolition paper.

6th. That the Chairman be, and he is hereby authorized to appoint a committee of six of our body, who shall be authorized to repair to the office of the ‘True American,’ take possession of press and printing apparatus, pack up the same, and send it to the rail-road depot for transportation to Cincinnati, and report forthwith to this body.

From the Washington Union, Aug. 19.

MEXICAN DOCUMENT.

LOAN OF FIFTEEN MILLIONS PROPOSED.—We present to the members of the Mexican Chamber of Deputies a report, proposing various means which the government considered proper to be adopted, in order to obtain resources for making war on Texas. At that time, some hope remained that the efforts of the government to avoid war, and its fatal consequences, might prove successful. That hope is now forever lost; and there are no other alternatives, in Mexico than to make war, or to submit to the one side, or war, with all its disasters and calamities, on the other. Mexico has been provoked to this war, and for a long series of years has borne the provocation; and her people would now be unworthy to preserve the country which their fathers conquered by their blood, if they should not arm and rise in mass to oppose an iniquitous aggression, in defence of their nationality, and to secure respect as an independent people. The time for talking and discussing the incontestable rights of Mexico in the Texas question, is now past; and the period has arrived when we must act with rapidity and decision, in order to sustain our national cause before the whole world, which is observing us, and which will fix its eyes upon us to see whether we are worthy to be regarded as a nation, or only to be conquered as a horde of savages. The government has been unable to resist the calls of duty, or the unanimous voice of the nation, and is decided by necessity to engage in war. The Minister of Foreign Relations has already submitted to the Chamber a bill to declare war, and without doubt, the national Congress will decree it, in obedience to the wishes of the people.

The government must, however, repeat what it already stated in its report of the 19th of April—that every thing is disposed and prepared for war, and that nothing is wanting but pecuniary resources

in order to execute with celerity the dispositions of the government. These resources are urgently required; and the republic will hazard its political existence, if it suffers many days to elapse before granting them. The appropriations must be very large, proportioned to the enormity and urgency of the expenses which are rendered necessary by a foreign war. The funds necessary for this war cannot be obtained by the common and usual means; the actual situation of the treasury requires the application of extraordinary, and, perhaps, oppressive means. Under no other circumstances, could be borne. A loan either national or foreign, of fifteen millions of dollars, presents the only means of carrying on the war with glory, and to a fortunate conclusion, and in order to obtain this triumph; after which, the present system of the political world give to a people the right to be indemnified for the losses and sacrifices of a war, which it has been iniquitously provoked. The proposition of this loan may be a new ground for unjust opposition to the Government; its ministers will respond before the nation, the courts, and the whole world, to this calumnious imputation; but for the present, the administration is endeavoring to impose upon the nation, to save the republic, and the Government, in compliance with its conscience, and according to the inspirations of its conscience, then repeats before Congress, that the independence of the nation is in danger, and that Mexico will inevitably suffer all the evils of a foreign invasion, unless the authority be granted to the government to contract a loan of 15 millions of dollars with as little grievance as possible. The government will moreover say, that, in its opinion, the authorization which it asks should precede every other resolution which the Congress may dictate with regard to the serious question of Texas, which it is about to take into consideration. Some restrictions should doubtless be imposed upon the government, as to the use of this authorization, in compliance with its conscience, and according to the inspirations of its conscience, then repeats before Congress, that the independence of the nation is in danger, and that Mexico will inevitably suffer all the evils of a foreign invasion, unless the authority be granted to the government to contract a loan of 15 millions of dollars with as little grievance as possible. The government will moreover say, that, in its opinion, the authorization which it asks should precede every other resolution which the Congress may dictate with regard to the serious question of Texas, which it is about to take into consideration. 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## POETRY.

For the Liberator.

## WORSHIP VS. RIGHTEOUSNESS.

Therefore, by their fruits ye shall know them—  
MATTHEW vi. 20.

Confess the faith, and go to church,  
And sing or pray, just what you choose;  
But after virtue never search—  
Your better judgment never use.

Believe it right to cheat in trade,  
And pocket all the cash you can;  
But when a fortune you have made,  
Just turn and be an honest man.

Your trust in priest and prayer-book put,  
And listen to the "sacred word,"  
From black-coats who in pulpits strut,  
While flutes and fiddles praise the Lord!

Repeat your prayers, both morn and night;  
Say grace at meal-times, if you can;  
But when your Lord is out of sight,  
Then rob and cheat your brother man.

Believe in Christ, but ne'er obey  
One single precept which He gave;  
This may be done some other day,  
When you are old and near your grave.

Eat bits of bread, and drink your wine,  
And call it Jesus' flesh and blood;  
Thus forge your fetters for the mind,  
That shall oppose all future good.

Kingston, Mass., 1845. M.

JOHN GREENLEAF WHITTIER, the Quaker Poet.  
If there is any body on this side, or the other of the Atlantic, who can produce a better specimen of the genuine Ballad than the following, by the poet above named, we have never seen the fact demonstrated by example. Mr. Whittier is a Quaker, an abolitionist, a practical shoemaker, and one of the three best poets in America; occupying as we hold a place after Bryant alone, and not much, if any, behind Longfellow. He has commenced in the Democratic Review of this city, a series of ballads under the title of "Songs of Labor"; and the first is the "Song of the Shoemakers," which we give below. It is full of the most delightful fancy, is couched in good, strong Saxon English, and comes ringing off the tongue like the sound of the trumpet. Macaulay's "Roman Ballads," which have obtained a celebrity so rich and deserved, may have furnished Whittier with the model of this performance, but if they did, the cast is in every way as great a work of art as the model.—N. Y. Express.

## THE SHOEMAKERS.

Ho! workers of the old time styled  
The Gentle Craft of Leather!  
Young brothers of the ancient guild,  
Stand forth once more together!  
Call out again your long array  
In the old, merry manner;  
Once more on gay St. Crispian's day  
Fling out your blazoned banner!

Rap, rap! upon the well-worn stone,  
How fills the polished hammer!  
Rap, rap! the measured sound has grown  
A quick and merry clamor.  
Now shape the sole; now deftly curl  
The glossy vamp around it,  
And bless the while the bright-eyed girl  
Whose gentle fingers bound it!

For you along the Spanish Main  
A hundred keels are plunging;  
For you the Indian on the plain  
His lasso-cord is throwing;  
For you deep gleams with henlock dark  
The woodman's axe is lighting;  
For you upon the oak's gray bark  
The woodman's axe is smiting.

For you from Carolina's pine  
The resin gum is stealing;  
For you the dark-eyed Florentine  
His silken skin is reeling;  
For you the dizzy goatherd roams  
His rugged Alpine ledges;  
For you round all her shepherd homes  
Bloom England's thorny hedges!

The foremost staid by day or night,  
On moated mound or heather,  
Where'er the need of trampled right  
Brought tolling men together,  
Where the free burghers from the wall  
Defied the mail-clad master,  
Than yours, at Freedom's trumpet-call,  
No craftsmen rallied faster!

Let foplings sneer, let fools deride,  
Ye heed no idle scorneer;  
Free hands and hearts are still your pride,  
And duty done, your honor.  
Ye dare to trust for honest fame  
The jury time empannels,  
And leave to Truth each noble name  
Which glorifies your annals.

Thy songs, Hans Sach, are living yet,  
In strong and hearty German,  
And Broomefield's lays, and Gifford's wit,  
And th' rare good sense of Sherman;  
Still from his book, a mystic sear,  
The soul of Behmen teaches,  
And England's priestcraft shakes to hear  
Of Fox's leather breeches.

The Foot is yours: where'er it falls,  
It treads your well-worn leather,  
On earthen floor, in marble halls,  
On carpet, or on heather;  
Still there the sweetest charm is found  
Of matron grace or vestal's,  
As Hebe's foot her nectar round  
Among the old celestials!

Rap, rap!—your stout and bluff brogan,  
With footstep slow and weary,  
May wander where the sky's blue span  
Shuts down upon the prairie;  
Your clippers shine on Beauty's foot,  
By Saratoga's fountain,  
Or lead, like snow-flakes falling mute,  
The dance on Catskill mountain!

The red brick to the mason's hand;  
The brown earth to the tiller's;  
The shoe for your wealth command,  
Like Fairy Cinderella's!  
As they who shunned the household maid,  
Beheld the crown upon her,  
So all shall see your toil repaid  
With health and home and honor!

Then let the toast be freely quaffed  
In water cool and brimming—  
"All honors to the good old Craft,  
Its merry men and women!"  
Call out again your long array,  
In the old time's pleasant manner;  
Once more on gay St. Crispian's day  
Fling out your blazoned banner!

## HOPE.

Hope in the young heart springing,  
As flowers in the infant year;  
Hope in the young heart singeth,  
As birds when the flowers appear.

Hope in the old heart dieth,  
As wither those early flowers;  
Hope from the old heart dieth,  
As the birds from wintry bowers.

But spring will revive the flower,  
And the birds return to sing;  
And Death will renew Hope's power,  
In the old heart withering.

## REFORMATORY.

TREATMENT OF INFIDELS.

## FRIEND GARRISON:

I suppose the chief intention of thy paper is, to make mankind look each other; and it appears to me one great reason why they do not do so, is because they do not sufficiently reflect upon that vice injunction of scripture, "it is not in word but in power"—or, in other words, it is not the name that a man assumes, but the spirit that he possesses, that makes him what he is. The want of charity in pro-slavery priests and professors makes people infidels; and I fear it is often the case that many well-meaning people do not have the charity towards some that call themselves infidels, that they ought to have. If these think the following dialogue that took place between myself and a skeptic, some years since, will have a tendency to aid the cause of brotherly kindness, please to publish it.

Wells. Why dost thou resist the Saviour?  
Skeptic. Because the Bible tells me that he was the Son of God. I cannot believe in two divinities. I believe in one God, and one only.  
W. Hast thou ever read the Bible much?  
S. No.  
W. Why hast thou not read attentively a book of so much celebrity?  
S. Because it seems to contradict my reason.  
W. Is reason always right?  
S. No.  
W. May it not be that thy reason is wrong, and the Bible right, after all?  
S. It is very possible.  
W. Mention some passages of scripture, that appear to contradict thy reason.  
S. Such as these—Mark the perfect man, &c. "There is not a just man upon earth that doeth good, and sinneth not." These distinctly contradict each other.

W. Let us leave the Bible for the present, and come to the internal structure of man. Is not thy mind sometimes urged to that which is evil, and sometimes to that which is good?  
S. Yes.  
W. Then, as there are two principles or inclinations in man, the good and the bad—if God has created a book to be written for our own benefit, must it not take cognizance of these two principles?

S. Yes.  
W. What inclines thy mind to goodness?  
S. God, the author of all goodness, making duty manifest to my mind.

W. This is precisely the account that the Bible gives of Jesus Christ. It is said that he was the manifestation of God in the flesh; and now let me try to answer thy objections to scripture—Mark the perfect man! What man? Is it not the holy man, the meek man, the honest man—Christ Jesus in the soul—the new man?—There is not a just man upon earth that doeth good, and sinneth not! What man is that? Is it not the earthly, selfish man, the dishonest man, the old man?

S. I am a Christian as much as you are, if these are your views of scripture.  
W. I did not say thou wast not, my friend.  
S. And there is another thing—you appear to love me.

W. Certainly I do. I charitably hope thy errors are errors of thy head, rather than of thy heart.  
S. I do not know but the Bible is right, and I wrong, after all; but I have really thought that these people, called Christians, could not be the servants of God; for many a time I have told them that I loved God. They said that I was going to hell, and would leave me in anger.  
W. One question more. As every plant is produced and grows by the process of regeneration, it is evident that man must be regenerated before he can grow into holiness. Dost thou think that thou hast experienced this change in thy mind?

S. I do; and by this I have been enabled to love God.  
W. I was beside the canal; the packet came up, and I never saw him more. We parted with warm affection; and I have often thought how great a contrast our meeting was, to many that I have had with bitter sectarian priests and professors, who appeared to have no hearts to feel, no eyes to pity, no bowels of compassion to move. I am an advocate for the light of Christ in man, and thine sincerely.

## FACTS FOR FORTY MILLIONS.

MR. EDITOR:  
Can you make room, in some corner of your paper, for a few facts which I have collected with some labor, and which, I think, seriously concern the working people of the Anglo-Saxon race?

The national debts of sixteen of the European governments, at the closest estimate that can be made, amount, in our currency, to \$10,305,000,000; all incurred for the expenses of war. This sum embraces merely the arrearage, not what has been paid, for carrying on war. The average of this amount is \$63.25 a head to the whole population of those 16 nations. The interest of this vast sum nearly equals a tax of One Dollar on every inhabitant of the globe.

Since the Reformation (!!) Great Britain has been engaged 65 years, in the prosecution of seven wars; for which she expended, in our currency, \$2,922,120,000. It has been estimated by our Missionaries that a school of 50 heathen children, on the continent of India, would only cost \$150 per annum. Then this sum expended by a Christian nation in 65 years in carrying on war with other Christian nations, if applied to the education of the heathen, would have schooled 46,062,154 children per annum for 65 years! Allowing 5 years to each scholar, then 508,805,000 children might have been educated for the money that Great Britain drained from the sources and channels of her wealth and industry, to waste in wars, every one of which degraded her people in every quality of their condition.

From 1793 to 1815—a period of 22 years—Great Britain, France and Austria expended \$7,330,000,000 in war. The interest of this sum, at 6 per cent, would have supported 30,000 missionaries among the heathen during the whole period of 22 years, in which these Christian nations were engaged in doing the devil's work on each other. The aggregate amount would have given 5 years schooling to 488,666,666 pagan children, on the Lancastrian plan. The interest for one month, at the above rate, would build 1466 miles of railroad at \$25,000 per mile.

Consulting the best authorities I can command, I find that the aggregate amount of the expenditures of our own government, from 1789 to March 4, 1843, is \$1,111,375,734.

Now—patriotic Americans! will you not read this reflectingly?—of this vast sum there have been expended only \$148,620,055 for civil purposes, embracing the Civil List, Foreign Intercourse, and the Miscellaneous expenses. Then it follows that \$962,755,679 have been lavished upon preparations for war in time of peace, within a little more than half a century, by this model Republic!!! Another fact: From Jan. 1, 1836, to March 3, 1843, the war expenses of this government were \$153,054,881!—five millions more than all the civil expenses of the government from 1789 to 1843!!! Another fact: From 1816 to 1843, eighteen years, our national expenses amounted to \$463,915,756; and of this sum, nearly \$400,000,000 went in one way and another for war, and only \$64,000,000 for all other objects: being twenty-two millions a year for war, and about three millions and a half less than one sixth of the whole—for the peaceful operations of a government that plumes itself on its pacific policy! If we take into account all the expenses and all the losses of war to this country, it will be found to have wasted for us, in sixty years, some two or three hundred millions of dollars! E. B. Worcester, Aug. 9, 1845.

## THE LIBERATOR.

## MISCELLANY.

From the Syracuse (N. Y.) Star.

## PHONOGRAPHY.

A meeting of the Syracuse Phonographic Society was held on No. 5, District School House, for the purpose of completing the organization of the Society, at which the following business was transacted.

A constitution, agreeable to the objects of the institution, was presented, read and adopted. It provides that any person may become a member, by writing intelligibly a letter to the President in the Phonographic style, and subscribing his or her name to the Constitution. The following officers were then elected:

Rev. S. J. May, President; Messrs. T. Van Tassel, and P. R. Sawyer, Vice-Presidents; Miss M. B. Allen, Corresponding Secretary; Mr. George Barnes, Recording Secretary; and Mrs. Joseph Savage, Treasurer. It was decided

Resolved, That the proceedings be published in the daily and weekly papers in this village.

The future meetings of this Society will be held in Mr. Parsons' school room, every Thursday evening, at 7 o'clock, for the purpose of spending two hours' exercise in Phonography.

Thus have we formed a society for the mutual improvement of ourselves and all who wish to join us. We are not exclusive—we have no pecuniary ends to obtain. Our only object is to do good, and we invite all to unite with us, who may desire the propagation of useful knowledge.

SAMUEL J. MAY, Pres.

GEO. BARNES, Sec.

## THE LECTURE ON PHONOGRAPHY.

Notwithstanding the oppressive and well lighted suffocating weather on Friday evening last, Irving Hall was densely crowded by our citizens to listen to Mr. Boyle's Lecture on Phonography, and a great number not being able to get into the Hall were compelled to turn back disappointed. The lecture was exceedingly interesting, and the audience manifested their approbation of the principles advocated by repeated bursts of applause. Every person in the room appeared to be satisfied that Phonography is the most philosophical and labor-saving method for expressing one's thoughts on paper, which has ever been presented to the public.

The legibility of the system, and its applicability to foreign languages, were put to the severest tests by the audience, who handed in phrases in English, Latin and French, which were written by Mr. Boyle on the blackboard, and then pronounced by the lecturer, and read by his associate, Mr. Oliver Dyer, with the greatest ease and accuracy.

Mr. Boyle commences three classes in Phonography to-day, in this city; and Mr. Dyer, we understand, has returned to Syracuse, for the purpose of giving a course of instruction to a large class which has been formed in that place.—Rochester Advertiser.

## LONG PRAYERS.

To the Editor of the N. Y. Tribune:

Between three and four thousand persons were assembled at the Broadway Tabernacle the other evening to hear a temperance lecture from the talented Mr. Gough. There were "long robed doctors" enough to have constituted a sundry army, and a long and tedious description of his Minister of the terrestrial and celestial worlds, as if he were the whole audience, tired out, became uproarious, and blowing of noses, coughing, and sundry other noises became universal until the close of this evening.

This reminds me of an aged minister of the State of Virginia, who also had this bad habit of uttering long prayers; moreover, he was rather deaf. A pious stranger, who was passing a couple of days at his house, was invited to conduct a family worship, but he excused himself on account of excessive fatigue. The old man then undertook the business himself, and prayed so long that the stranger woke up one of his sons, who was snoring next to him, and asked him whether he thought the old man had nearly got through. The youth inquired whether he had got to the end of his prayer. "No," says the stranger, "but I'm very sleepy and wish to go to bed." "Well," says the son, "when he gets to the Jews, he is just half way through, and no more, and I'm going to sleep again." "Then," said the stranger, "I'm off!"—and he left the room, and went to bed.

From the N. Y. Tribune.

## THE RIGHT GROUND.

The Cincinnati Gazette closes an able article on the subject of the late outrage, by which three citizens of Ohio were captured and carried off to Virginia, in the following manly and emphatic language:

"Every citizen of Ohio owes allegiance to the State. In return for that allegiance, the State protects him in his rights, and he in turn protects the rights of his fellow-citizens. He has a right to his property, and he has a right to his life. He has a right to his liberty, and he has a right to his honor. He has a right to his name, and he has a right to his reputation. He has a right to his family, and he has a right to his children. He has a right to his home, and he has a right to his land. He has a right to his religion, and he has a right to his conscience. He has a right to his soul, and he has a right to his body. He has a right to his mind, and he has a right to his heart. He has a right to his spirit, and he has a right to his life. He has a right to his death, and he has a right to his resurrection. He has a right to his glory, and he has a right to his honor. He has a right to his name, and he has a right to his reputation. 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